THE ROLE OF INTELLIGENCE IN ISLAAM.
INDEX .

---

[1] **Recitation of the Qur'aan.**

THE ROLE OF INTELLIGENCE IN ISLAAM.

The status of relying on one's intelligence has long been troubling my mind when it comes in opposition to narration. What are the foundational factors of intelligence? What are its limits, if any? To what extent will its deductions be accepted? When will one ignore it? These types of questions kept plaguing my mind and they were also forthcoming from many an eager questioner. There was never the opportunity to tender any reliable and satisfactory answers or to ponder about the issue. It was therefore not possible to unravel the intricacies of these questions nor to delve into the depths of human intelligence. However, the subject requires attention because expressions of intelligence keep taking place and one has to address these questions at every turn of one's life.

Nevertheless, procrastination continued to steal time and allow the promoters of human intelligence to expand the sphere of their intellect. As a result, matters have deteriorated to the extent that they have made their intelligence the basis of their worldly lives as well as the basis of their lives in the Aakhirah (Hereafter). In addition to this, they have also made their intelligence the basis for understanding anything and everything. Not only was this concept applied to material matters, but it gradually began to assume such a strong presence that people started promoting the ploy of referring to intelligence as the judge in matters of Deen and the Shari'ah. Declarations were then made and the propaganda machine was activated to churn out the philosophy that anything should only be accepted if it conforms to one's intelligence, irrespective of whether the matter at hand concerns worldly affairs, religious affairs or laws of the Shari'ah. However, anything that contradicts the intelligence or which cannot be understood by one's intelligence should be rejected in no uncertain terms. The propaganda behind this concept of "free-thinking" and "mind-worshipping" has become so powerful that it is able to transport a religiously orthodox person to the brink of irreligiousness and atheism. By implementing this philosophy, people are swiftly led astray.

Added to all of this, gold-rimmed and enticing proofs and slogans have lent extra weight to the philosophy. These are continuously presented to people of all walks of life, luring them into the snares of deviation. As a result, many religious people also fall prey to these senseless slogans and these Western "mind-worshippers". History bears testimony to the fact that this group of "mind-worshippers" and particularly the Western culture of "mind-worshipping" have misled many a great Muslim. Using these people as vehicles, an impression is made on the minds of innocent Muslims using the usual gilded proofs and wise flattery. They are then quickly led astray.

History can cite a number of these outstanding personalities who have fallen prey to this philosophy. Amongst them are Sayyid Abul Aa'la Maududi, Mirza Ghulam Ahmed Qaadiyaani, Sir Sayyid Ahmed Khan (founder of Aligarh), Abdullaah Chikraalwi, TaaHaa Husain of Egypt, Diyaa Gogalap of Turkey, Aslam Jeerawri and Ghulam Ahmed Parwez. These are just few of the people whom the "mind-worshippers" have manipulated to mislead nations. They were astray and led others astray as well. Refer to the book "Dars Tirmidhi" (Vol. 1 Pg. 25) by Mufti Taqi Uthmaani (Daamat Barakaatuh) and "Nusratul Hadith" (Pg. 2) by Maulana Habeebur Rahmaan A'zami (A.R).

Matters have degenerated to such an extent that people have made their intelligence preside above the Deen of Islaam and the injunctions of the Shari'ah. Basing their deductions solely upon their intelligence, people have begun to pass Fatawaa (religious verdicts) without referring to the root principles and derivations of Islaamic jurisprudence and without consulting reliable Ulema and Muftis. It was with reference to such a situation that Rasulullaah (sallallaahu-alayhi-wa-sallam) mentioned, "A time will come when people will learn Deen and seek Fataawa from ignoramuses. They will themselves be deviated and will deviate others as well." {Mishkaat}

Hadhrat Abu Hurairah (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Towards the end of time there will be great liars who will be great deceivers. They will tell you things that neither you nor your forefathers ever heard of. Beware and stay away from them! Never allow them to lead you astray nor enthral you." {Muslim; as narrated in Mishkaat Pg. 48}

In certain narrations, these people have been described as one of the signs of Qiyaamah. In fact, when people begin to hanker after the dictates of their intellect to such an extent that they forsake narrations and whatever the Muslims of the past did, the death knell will have sounded for the Deen in their lives. Any person with some understanding will realise this danger. Nowadays, every qualified and unqualified person wants to pass Fataawa. This dangerous situation is being born from shunning the Madhaahib and being liberal in following whatever suits one. Note the following comment of Allaama Shaami (A.R) in this regard.

The Conditions For Issuing a Fatwa

Allaama Shaami (A.R) states, "If a person wishes to practise anything or to issue a Fatwa for others, it is compulsory for him to follow the practice chosen by the Ulema of his Madh'hab. It is not permissible for him to choose the practise that is not the favoured one when passing a Fatwa." {Majmu'atu Rasaa'il Ibn Aabideen Pg. 15]

In another part of the same book he writes that all the Ulema are unanimous about the fact that it is neither permissible for a Mufti nor anyone else to practise one of two conflicting opinions without thorough research. The opinion preferred by the Ulema has to be established first. Quoting a statement of Faqeeh Firaaqi (A.R), Allaama Shaami (A.R) states that the statement denotes that it is Haraam for a jurist as well as for a follower of any jurist to practise any injunction without first ascertaining the practice that is preferred. He asserts that the person who does not venture to ascertain which practice the Ulema and jurists have preferred, is actually following his carnal desires.

An Important Point

It has thus been ascertained that it is not even permissible for a Mufti, an Aalim and those with keen knowledge to issue a Fatwa without first researching the Qur'aan, the Ahadeeth and the books of Islaamic jurisprudence and without conclusively ascertaining the practice that the Ulema have preferred. If this is required from them, how can it ever be possible for a common man to pass a Fatwaa, especially when he has no knowledge of the sciences of Deen? His degree in any secular field is immaterial in this regard. He cannot issue a Fatwa regarding a matter of Deen, neither can he solve a question of Deen relying on intellectual deduction. Not only is such an act Haraam, but it is extremely detrimental to the Deen and will make the perpetrator a target of a stern warning mentioned in the Ahadeeth.

A Stern Warning

One can now understand that even those who are experts in the field should exercise extreme caution when issuing Fataawa. They require deep research and contemplation so that they do not become a means of misleading nations by issuing inaccurate Fataawa, thereby destroying their lives in the Aakhirah (Hereafter).

The Damage that Intelligence Does

It is therefore an accepted fact that all this is a result of free-thinking. It has now threatened the Deen and Shari'ah in the lives of many Muslims. I was present in the gathering of Hadhrat Maulana Zakariyyah (A.R) when he asked Hadhrat Mufti Mahmoodul Hasan (A.R) to reply to a Fatwa concerning the Eid moon. Despite Hadhrat Maulana Zakariyyah (A.R) being a saint of the highest calibre, and experienced Aalim and a Muhaddith, he would not issue Fataawa but would ask Hadhrat Mufti Mahmood Saheb to do so.

The Difference between Relying on One's Intelligence and Emulating the Pious Predecessors

One of the worst misfortunes is that no distinction is drawn between following one's intelligence and following the example of our pious predecessors (as derived from authentic narrations). Narration is really not accorded the status it deserves. The difference should be understood thus. The Deen and the Shari'ah in their entirety are based on emulation and narration. Although they do not contradict the logical reasoning of one's intelligence, intelligence plays no role in the injunctions of Shari'ah. Whatever the Shari'ah commands is to be accepted without reservation even though the command may not seem appealing to one's intelligence. This is the spirit of Imaan and Islaam. In fact, the very word Islaam denotes acceptance. A Muslim accepts everything that Allaah and His Nabi (sallallaahu-alayhi-wa-sallam) have instructed. Submitting to this without any objection is the essence of Imaan and Islaam. The Qur'aan and the Ahadeeth are replete with proofs for this concept. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "None of you can be a true believer until his desires are subject to what I have brought (i.e. subject to the Shari'ah)." This means that a person does not deserve to be called a Mu'min until he practises that which has been narrated.

The Philosophers

Philosophers have always debated the necessity of following narration and it is for this reason that very few philosophers have ever come on to the right path. Every philosopher is so involved in a tug-o-war against his intelligence that it is extremely difficult for him to escape. As a result, they wander far astray. In fact, even Imaam Ghazaali (A.R) fell prey to this snare when he started involving himself in the science of philosophy. Fortunately, Allaah rescued him from this whirlpool, after which he continued to warn the Ummah against following only their intelligence by drawing the proper concepts of intelligence and narration before them. Following the dictates of one's intelligence leads only to deviation.

Despite the face that Rasulullaah (sallallaahu-alayhi-wa-sallam) was a Nabi of Allaah, Allaah says about him, "He never spoke of his own accord. What he spoke was only revelation that came to him." If Allaah's Nabi (sallallaahu-alayhi-wa-sallam) did not allow his intelligence to compete with Allaah's commands, what right does the Ummah have to race their intelligence against the Shari'ah and to say whatever they want to say? By doing this, they will go astray and lead others astray as well.
It is for this reason that the "Mutakallimeen"[2] and the "Soofiyaa"[3] have emphasised the harms of following one's intellect only and have extolled the virtues

---

[2] Those Ulema who specialise in documenting and formulating proofs to establish the beliefs of Islaam.

of following narrations concerning the practices of our pious predecessors.

Hadhrat Allaama Shabbier Ahmed Uthmaani (A.R) writes in his article entitled "Al Aql wan Naql" (Pg. 14-15) that the following excerpt is found in the Torah, in the third chapter dealing with the sayings of Hadhrat Sulaymaan (A.S): "Trust in Allaah with all your heart and never rely on your intelligence. Admit (His presence) in all your paths and He will guide you. Never regard yourself as a wise person."

The Letter of Paul

A letter that Paul wrote to the Corinthians is recorded in the Bible as follows: "And my speech and my message were not in plausible words of (human) wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God." He writes further on the same page, "Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification … God has revealed to us through the Spirit … Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit. The unspiritual (worldly) man does not receive the gifts of the Spirit of God, for they are a folly to him, and he is not able to understand them because they are spiritually discerned." {First South African Edition of the Revised Standard Version of the Bible 1979}

From this extract one can gauge that reliance on intelligence was not even tolerated in the religions of Hadhrat Moosa (A.S) and Hadhrat Isa (A.S). The law of their Shari'ah was to be accepted without reservation, whether the law appealed to the intellect or not.

Only Accomplished Intelligence Carries Weight

---

[3] **Those Ulema who specialise in personal spiritual purification.**

Since even the Shari'ah of Hadhrat Moosa (A.S) and the Shari'ah of Hadhrat Isa (A.S) did not permit reliance on intelligence to understand their religions, how can this be tolerated in our Shari'ah, which is the final Shari'ah with the final Book and brought by the final Nabi (sallallaahu-alayhi-wa-sallam) for mankind until the Day of Qiyaamah? How can this Deen be understood by merely relying on one's intelligence? Therefore, it is best for the Deen and spiritual safety of every Muslim that he accepts everything that the Shari'ah mentions without objection; irrespective of whether his intellect can understand or not. This is especially necessary because there are many facets of the Shari'ah that every person cannot understand. Of course, people with impeccable intelligence, who have mastered the knowledge of the Shari'ah have perfect understanding of the Shari'ah. Such people are the A'immah Mujtahideen, the Muhadditheen, the Fuqahaa and the Ulema. Not only do such people possess sound intelligence, but their intelligence is accomplished, their understanding is accomplished and their knowledge is accomplished. As a result, they understood every facet of Deen and guided the Ummah accordingly. Besides understanding Islaamic beliefs, acts of worship, social interaction, social behaviour, etc, they also had a perfect understanding of every aspect of the Aakhirah (Hereafter) such as Barzakh[4], the grave, the bridge of Siraat, Jannah and Jahannam. They believed and had conviction in whatever Rasulullaah (sallallaahu-alayhi-wa-sallam) said and were successful in the Aakhirah (Hereafter). True success is only the success of the Aakhirah.

The "mind-worshippers" have gone far astray by rejecting many aspects of Islaamic belief and Ibaadah (acts of worship) on the basis of their intellect. In addition to this, they have also rejected many matters pertaining to the Aakhirah. Details of these shall be mentioned later Insha Allaah.

Some Sterling Examples

We will now narrate a few incidents to depict the extreme caution that certain Mutakallimeen[5] and philosophers have exercised with regard to the Shari'ah. They left their intellect at surface level and accepted the Shari'ah for what it is. What their intellect could not perceive, they regarded as a deficiency of their intelligence and accepted the Shari'ah without objection.

Sheikh Abu Ali Seena

Hadhrat Maulana Shabbier Ahmed Uthmaani (A.R) writes, "We will begin by referring to people who greatly supported the faculty of intellect. They are famously referred to as Islaamic philosophers or "Hukamaa" and spent most of their lives pursuing the call of their intellect. Amongst the leaders of this group were Sheikh Abu Ali Seena and Ibn Rushd Andulusi. The Sheikh has written a separate chapter at the end of his book "Ishaaraat", wherein it is emphasised that although the teachings of the Ambiya (Nabis) (A.S) and the saints (A.R) transcend the grasp of average intellect, they should be accepted without any objection or doubt. He writes, "When the pure ones who truly recognise Allaah shed the burden of their physical existence and take leave from their worldly commitments, their attention is focussed solely on the pristine realm and the realm of bliss, experiencing tremendous pleasure. They are not totally deprived of this pleasure while their souls are in their bodies. Those who are submerged in thoughts about Allaah's grandeur and power experience a great deal of the same pleasure within their physical bodies as well. It overpowers them and releases them from involvement in all other activities." {Al Aql wan Naql Pg. 15}

The researcher Allaama Toosi (A.R) has written in his commentary of "Ishaaraat", "If is for this reason that the practices of the Soofiyaa seem laughable to those who are unaware and intriguing to those who seek to learn. Those who turn away after listening to what they say should attribute this to their own lack of understanding." {Pg. 390}

---

[4] **The intermediate stage between life in this world and the Hereafter.**

[5] **Those Ulema who specialise in documenting and formulating proofs to establish the beliefs of Islaam.**

After quoting these two extracts, Hadhrat Maulana Shabbier Ahmed (A.R) sums up the two by writing that the words of Sheikh Abu Ali Seena (A.R) and Alaama Toosi (A.R) tell us that if our intelligence cannot seem to perceive something that the Ambiya (A.S) or the saints (A.R) said, we should accept what they say, thinking that their souls were free of the evils and carnal impurities that we are filled with. {Al Aql wan Naql Pg. 23}

The above makes it clear that although these personalities were intellectuals of an extremely high calibre, they silenced their intellect when it concerned the matters of the Shari'ah. They then accepted whatever Allaah and His Nabi (sallallaahu-alayhi-wa-sallam) presented without any reservations.

Allaama Ibn Taymiyyah (A.R) refutes Raazi and Ibn Rushd

The Europeans regard Qaadhi Ibn Rushd of Spain as the greatest Muslim philosopher. He always gave preference to intellect, analytical deduction and logical reasoning. He also wrote a refutation of Imaam Ghazaali (A.R)'s books. Allaama Ibn Taymiyyah (A.R) has refuted Ibn Rushd's ideas in his famous book "Al Furqaan".

Allaama Ibn Taymiyyah (A.R) writes, "Any person who has analysed the sayings of the Ambiya (A.S) and the statements of other people will realise that the Ambiya (A.S) were definitely true and that their opponents were wrong. Look at the example of Allaama Raazi who is at the forefront of regarding narrations as unreliable. He was also forced to admit, 'I have thought deeply about the avenues of philosophy and Ilmul Kalaam[6], but I have never found them to be healing for the ill or slaking for the thirsty. The most appeasing avenue is that of the Qur'aan. Any person who shares my experiences will arrive at the same conclusion. Anyone who analyses the statements of people who have not based their words on the teachings of the Ambiya (A.S), will discover that these people are steeped in confusion, doubt, deviation and compounded ignorance.'" {Risaalah Taymiyyah Pg. 159}

Akbar Muhiyud Deen advises Raazi

In a letter addressed to Allaama Fakhrud Deen Raazi, Sheikh Akbar Muhiyud Deen Ibnul Arabi (A.R) sounded his advice in even clearer terms. He emphasised that the basis of the Shari'ah and its injunctions are related solely to narrations and emulation, and not to man's intellect. He writes further, "It is therefore befitting for a sensible person to benefit from the fragrances of Allaah's munificence and generosity and not to stay trapped in the narrow confines of logic and analytical deduction because he will then remain in perpetual doubt."

"It is a fact that the person who never transcends beyond the level of intellect and deduction can never experience contentment and peace of mind, especially when it comes to recognising Allaah. So, dear brother, why do you want to wallow in this abyss (of intellect and deduction)? Why do you not rather tread the path of spiritual exercises, sacrifices, visions and solitude, which Rasulullaah (sallallaahu-alayhi-wa-sallam) has permitted? As a result of this, you will also attain what that great servant of Allaah attained, about which Allaah says that He granted Rasulullaah (sallallaahu-alayhi-wa-sallam) mercy from Himself and knowledge." {Al Aql wan Naql Pg. 27}

---

[6] **The science whereby beliefs are proven, often from a philosophical and intellectual perspective.**

A Summary

A summary of the words expressed by Allaama Ibn Taymiyyah (A.R) and Sheikh Muhiyud Deen Ibnul Arabi (A.R) resound the same message. The message is that the person who applies his intellect to the sources or effects of the Shari'ah will be confused, troubled and astray because his intellect will be unable to influence a correct decision in such matters. In this domain, it is only narration that will be of any use. Thousands of "mind-worshippers" have already strayed far in this regard. There were also many whom Allaah had guided and who have realised that narration reigns as master over intellect. It is in this concept that one's success in this world and the Aakhirah (Hereafter) lies.

Hadhrat Mujaddid Alf Thaani (A.R)

According to Hadhrat Sheikh Sirhindi Mujaddid Alf Thaani (A.R) as well, narration is the first resort and relying solely on human intelligence is a cause of deviation. He mentions in his writings, "The objective is that people become so rooted in their beliefs and attain such strong conviction and contentment that they cannot be shaken by any person who wishes to cast doubts. The feet of deduction (logical proofs) are made of wood and the person making deductions cannot last long. Understand well that the heart gains contentment with Allaah's Dhikr." {Maktoobaat Mujaddid Alf Thaani Vol. 1 Pg. 233}

He clearly mentions in another place, "The avenue of (knowing things via) intelligence is not the same as the avenue of the senses in that things that cannot be known via the senses can be known via one's intelligence. Just as these two are not alike, the avenue of (knowing things via) Nabihood is not that same as the avenue of intellect. Therefore, knowledge that cannot be had by intelligence can be acquired via the avenue of Nabihood. The person who refuses to accept any avenue of knowledge above human intellect is actually rejecting Nabihood and is opposing guidance." {Maktoobaat Mujaddid Alf Thaani Vol. 3 Pg. 40}

Hadhrat Mujaddid Alf Thaani (A.R) has described deduction by intellect as a practice having wooden legs, making it unreliable and frail. Discarding narration and relying on intellectual deduction leads to deviation. The second extract makes it clear that racing one's intellect against the Shari'ah and regarding intellect to be the only avenue of knowledge without resorting to narration is tantamount to being out of the pale of Islaam. Therefore, people who regard their intelligence as the supreme judge are actually rejecting Nabihood, thereby adding themselves to the ranks of the kuffaar.

Allaama Ibn Khaldoon (A.R)

Hadhrat Allaama Ibn Khaldoon (A.R) echoed the words of Mujaddid Alf Thaani (A.R), adding some elucidation to it. He writes, "You should regard yourself to be wrong in restricting your knowledge (by thinking that every entity is within the scope of your knowledge and that your intellect is the judge for all of this). Conform to the beliefs and actions taught by the bringer of the Shari'ah (sallallaahu-alayhi-wa-sallam) because he was a better well-wisher to you than yourself and understood your welfare better. His knowledge was far superior to yours and he received this knowledge from a means that is beyond the scope of your intelligence."

He writes in another place, "Intelligence is a restricted scale that is too small to weight the essence of Tauheed, the matters of the Aakhirah, Nabihood, the attributes of Allaah, etc. It is alike to a person who wants to weigh mountains on a goldsmith's scale. This does not mean that the scale is incapable of measuring weight. The fact is that every scale has a limit to weighing things. Once this limit is exceeded, the scale is rendered useless. In a like manner, the scale of human intelligence cannot accommodate Allaah's Being and attributes. This is the reason why you will notice the error, lack of understanding and weak opinions expressed by those who give preference to their intellect over narrations in these matters (of Shari'ah)." {Muqaddamah Ibn Khaldoon Pg. 384}

Hadhrat Sheikh Shihaabud Deen Saharwardi (A.R)

Hadhrat Sheikh Shihaabud Deen Saharwardi (A.R) writes, "The knowledge attained through the avenues of intelligence and deduction is not so convincing that it cannot be toppled. It is as if a type of doubt and uneasiness remain with it. On the other hand, the knowledge of the saints (based upon 'whay') is absolutely certain and convincing." {Awaariful Ma'aarif Pg. 6}

This extract also makes it clear that intellectual deductions are extremely weak and it is only narrations that produce conviction.

It is appropriate at this juncture to quote a statement of Allaama Alaa'ud Deen Ali Toosi (A.R) (passed away in 887 A.H), who was regarded as one of the leading figures among the Mutakallimeen. On the instruction of Sultaan Muhammad Faatih, he wrote a book in refutation of the teachings of the Hukamaa (philosophers). He writes in the introduction, "Our intellect is unable to fathom the reality of many things. In fact, great philosophers are unable to establish the basic nature of many tangible bodies. Therefore, we have no excuse not to accept matters, the finer aspects of which although our intellect cannot understand, but they have been explained to us by messengers whose honesty is testified to by thousands of clear signs."

He writes further, "We notice that great philosophers are dumbstruck when asked to explain the essence of matter that we see every day, such as water, fire, sand, etc. Plato (the famous Greek philosopher) regarded these as "baseet"[7] objects while Aristotle and his group defined them as being "hayoola"[8] with a specific form. Miqrates maintained that these bodies are made up of a multitude of tiny particles that are so hard that they cannot be broken up. Concerning whether the particles making up bodies are finite or infinite, the philosophers have tendered a theory and the Mutakallimeen have tendered another. If these intellectuals cannot arrive at a conclusion regarding the reality of matter that is we use every day, how can one ever hope that they will have knowledge about the secrets of the unseen and intricate matters of the universe? Knowledge of these matters can only be had by those who have Allaah's support and regarding whose apostleship thousands of signs have manifested themselves. A fool who, without gleaning from the illumination of Nabihood, wishes to reach the depths of divine knowledge by relying totally on his intelligence will certainly have his doubts clashing with his intellect. It will then be so difficult for him to differentiate between imaginary and rational things that he will be unable to stop this. Aristotle made a fair statement when he said, '(Logical) proofs in support of divine matters can never provide conviction that is beyond doubt' – Kitaabudh Dhakheera." {Al Aql wan Naql Pg. 34}

Concerning those Muslim philosophers who have opted to rely on their intellect and forsake the way of the Ambiya (Nabis) (A.S), Allaama Toosi (A.R) has mentioned, "They have ventured to set foot on such a howling wilderness, which is beyond their understanding and perception. As a result, they have lost their direction and have led others astray as well. Every person should take a lesson from the plight of these men and, without reservation, rely on the teachings of a Nabi of Allaah whose honesty is proven by numerous proofs. In this way, one will be able to liberate one's heart from uncertainty, doubts and misgivings. Allaah guides whomsoever He wills to the straight path - Kitaabudh Dhakheera." {Al Aql wan Naql Pg. 35}

---

[7] **A body that has is neither made up of constituents nor is it divisible.**

[8] **A three-dimensional body which forms the raw material for a perceptible object. Although it has no specific dimensions in terms of size, volume, constituents, etc, but it has the capacity to accept these. It is like cotton thread, which cannot be describes as a cloth, but can be made into a variety of cloths of various types.**

Summary

Such was the advice that the great researcher, Allaama Toosi (A.R) offered to Muslim philosophers and "mind-worshipers". He warns them that their intellect is extremely limited and that one would be senseless to give preference to intellect over narration. He makes it clear that a person has wandered astray and also leads others astray when he prefers his intelligence to narration and relies solely on intellectual proofs with regard to the commands of the Shari'ah.

Thus far, it has been clearly understood from the statements of the foregoing researchers that one has to employ the use of one's intelligence. However, it must be understood that this intelligence has a limit and it should only be used up to this limit. As far as the Shari'ah is concerned, it should be accepted with all its injunctions without any objections even though one's intelligence fails to understand it. This approach is most intelligent and the safest to lead one to salvation. The commands of Allaah and His Ambiyaa have to do with narration only. The limits of intelligence end where narration begins. Therefore, one can only resort to narration when intelligence is stretched to the limits.

All intellectuals such as the Ulema, Imaams, Muhadditheen, etc up to this day have endorsed the concept that narration receives preference to intellect and that the Shari'ah can be understood only by reliance on narration. They are all unanimous about the fact that intellect is dependent on narration. This is the Islaamic approach and forms the foundation of guidance and salvation in the Aakhirah (Hereafter).

Derivatives from the Injunctions of the Shari'ah

We shall now discuss those laws that have been derived from the injunctions of the Shari'ah. The difference between intellect and narration will become clearly visible from this discussion and every sensible person will realise that the Shari'ah and the Deen of Islaam are founded on narration rather than intellect.

Before we present examples of these derivatives, it is necessary that we assert that Allaah has not created man's intellect in vain and without a purpose. Kept within its limits, man's intellect is a great bounty from Allaah. The point to bear in mind is that the Being Who created this intelligence has also informed us about the way to use it and about its limits. We will therefore utilise this intelligence in conformance with the instruction of our Rabb and apply it only to matters that the Shari'ah permits us to use it for. We will be guilty of transgression and ignorance if we have to apply our intelligence to matters other than these and if we reject matters of the Shari'ah because we are unable to understand them.

1. An Example by Maulana Ashraf Ali Thanwi (A.R)

Hadhrat Maulana Ashraf Ali Thanwi (A.R) has cited an excellent example pertaining to those who accept only what coincides with the intellect and who reject anything that the intellect cannot comprehend. He states that the inception and birth of children described in the Qur'aan, which occurs on a daily basis, does not make sense to a person who hears about it for the first time and who has never witnessed it. It is astounding for him to believe that a drop of fluid could develop into a clot of blood, then into a lump of flesh and then, within the confines of the womb, taking nourishment from menstrual blood, it evolves into a human being having skin and bones. More surprising still to this person is the fact that, after nine months, the little human child emerges from the womb via an extremely narrow exit. Human intelligence cannot perceive everything and does not even have the capacity to comprehend everything. {Ashraful Jawaab Pg. 361}

In the Qur'aan, Allaah describes the development of a child in the mother's womb in such a manner that leaves intellectuals confounded. It is a miracle of Allaah's power that we accept without question. Allaah says in Surah Mu'minoon, "We have certainly created man from a product of clay. Thereafter We placed him in a safe lodging as a drop of fluid. Thereafter We made the drop of fluid into a clot of blood, then the clot of blood into a lump of flesh, then the

lump of flesh into bones, after which We dressed the bones in flesh. Thereafter We made him into a different shape. So Blessed be Allaah, the Best of all creators." {Surah 23, verses 12, 13, 14}

Produce an Example

People have become such nowadays that whenever a matter of the Shari'ah or the Hereafter is presented to them, they demand to see an example. This is especially the stance of people who are scientifically minded and who have acquired secular education. However, the Imaan of a Mu'min demands that he accepts every injunction of the Shari'ah, irrespective of whether it pertains to this world, the Aakhirah, Jannah, Jahannam, the bridge of Siraat, the punishment of Jahannam and every other matter.

These are to be accepted even though the intelligence cannot perceive them because it was a most truthful informant who imparted this knowledge to us. A sign of true Imaan and Islaam is when one accepts these without reservation, whether an example is available or not. Despite the fact that examples of many matters of Deen and the Aakhirah are available in the form of present day inventions, we maintain that it is incorrect to demand examples when the Shari'ah is concerned. The Shari'ah is complete and should be accepted without the need for examples.

2. Beliefs- Testimony of Peoples' Limbs

The lips of people will be sealed on the Day of Qiyaamah and their limbs will testify against them. When hearing this, people could not understand how something can speak without a tongue. However, with the invention of the gramophone, people realised that things can speak without a tongue. This is merely an example by which we can understand a matter of the Hereafter. There are many more such examples that can be cited. However, neither is it imperative that these be cited, nor is it permissible for a Muslim to demand that they be cited.

A verse in Surah Yaaseen states, "On this day We shall seal their mouths. Their hands will speak to Us and their legs will testify to what (deeds) they earned (in the world)." {Surah 36, verse 65}

3. Beliefs -Weighing of actions

Early philosophers rejected the concept that abstract phenomena can be measured. They argued that just as descriptive qualities cannot be physically measured, the deeds of people also cannot be measured. By saying this, they rejected the concept that people's accounts of deeds will be weighed on scales on the Day of Qiyaamah. Amongst the rejecters of this belief was the Mu'tazila sect. However, instruments have now been invented that are able to accurately measure temperature. Not only do people accept this, but they employ the use of the thermometer on a daily basis and will regard a person as an ignoramus if he ventures to reject it.

Allaah says in Surah A'raaf, "The weighing (of deeds) on that day (the Day of Qiyaamah) is true" i.e. it will certainly take place, as is the belief of the Ahlus Sunnah wal Jamaa'ah {Surah 7, verse 8}.

The Knowledge Imparted by a Most Truthful Informant

Every Muslim should reflect about the way in which we are reluctant to accept the things that the most truthful Rasulullaah (sallallaahu-alayhi-wa-sallam) told us, whereas we readily accept anything that science invents. It is therefore essential that we strengthen our Imaan and confine our intelligence to its limits. This can be done be remaining in the company of the Ulema and saints. May Allaah grant us all perfect Imaan and true conviction. Aameen.

4. Beliefs- Jannah and Jahannam on the Wall of the Masjid

Hadhrat Thanwi (A.R) has quoted a hadith from Nasa'ee (Vol. 1 Pg. 222) in which Rasulullaah (sallallaahu-alayhi-wa-sallam) mentioned that he saw Jannah and Jahannam on the Masjid wall while leading the Kusoof salaah [9]. People have laughed at the idea that Jannah and Jahannam, which are larger than the heavens and the earth could be seen on the wall of a Masjid. However, Allaah allowed man to invent instruments like the camera and telescope, thereby eliminating people's surprise. The camera captures the photograph of a large object, making it appear as a small picture, while a telescope makes a small object appear the size of a mountain. Is it then not possible for Allaah's infinite power to portray Jannah and Jahannam as photographs in front of Rasulullaah (sallallaahu-alayhi-wa-sallam)? Is it then not possible that Allaah could have given Rasulullaah (sallallaahu-alayhi-wa-sallam)'s sight the power of a telescope by which he could see every small detail in its original size?

The actual words of the hadith state that the images of Jannah and Jahannam were portrayed before Rasulullaah (sallallaahu-alayhi-wa-sallam). The hadith does not state that Jannah and Jahannam were physically transported to earth for Rasulullaah (sallallaahu-alayhi-wa-sallam) to see. {Ashraful Jawaab Pg. 266}

We should understand that even if the telescope and camera were not invented, it would be necessary for every Mu'min to believe that Rasulullaah (sallallaahu-alayhi-wa-sallam) actually saw Jannah and Jahannam on that occasion. This belief is imperative even though one's intelligence cannot fathom the occurrence.

There are numerous other examples in the Ahadeeth of incidents that leave the intellect floundering. However, they have to be accepted beyond doubt because they have been narrated and have actually occurred.

An Example of Human Intelligence

Accentuating the difference between narration and intelligence, Hadhrat Thanwi (A.R) states, "There is an example I always cite concerning man's intelligence. The example is about the use of a horse to a person who wants to climb a mountain. In this situation, there are three types of persons. The first person reaches the mountain on horseback and then tries to get on top of the mountain on horseback. This person is obviously mistaken in thinking that a horse can be of use to him on level ground as well as when climbing a mountain."

"The second person thinks that since the horse will not be of use to him on the mountain, he will not even use it when travelling the level road towards the mountain. He therefore walks to the mountain. As a result, when he reaches the mountain he is too tired to climb after the long walk and is thus unable to reach the top of the mountain. Both these persons were grossly mistaken in their approaches. While the first regarded the horse as being so versatile that it would take him to his goal, the second regarded it to be so useless that he did not even use it to reach the foot of the mountain."

"The fact of the matter is that the horse is useful to reach the foot of the mountain, but useless to climb the mountain. Another approach is required to reach the top of the mountain. This is the situation with human intelligence. While one would be foolish not to use one's intelligence at all, it would also be incorrect to rely on one's intelligence to lead one to one's destination. One's intelligence should be utilised to understand Tauheed, Nabihood of Rasulullaah

---

[9] **A salaah performed when an eclipse of the moon takes place.**

(sallallaahu-alayhi-wa-sallam) and the fact that the Qur'aan is Allaah's speech. One's intelligence cannot be used to fathom the various derivatives following these. One should bow in submission before the instructions of Allaah and His Nabi (sallallaahu-alayhi-wa-sallam) irrespective of whether one perceives the wisdom of these or not."

Objecting to the Sense of a Law is itself a Senseless Exercise

It is common knowledge that when a government is unanimously instated, any law they pass will have to be accepted even though some people do not understand it. Therefore, if a government passes a law and some "intellectuals" object that they do not see the sense in the law, everyone will regard them as fools and they will be disgraced. This is so because it will constitute a crime to oppose a law of any government and object to it after accepting their authority. Therefore, how can anyone object to the laws of Allaah after accepting Allaah as the Rabb of the universe and Rasulullaah (sallallaahu-alayhi-wa-sallam) as Allaah's true messenger? Whether Allaah's laws seem logical to one or not, they should be accepted without reservation. This is the practice of the world's intellectuals, rejecting which, man will be disgraced in both worlds.

The Example of a Doctor

It often occurs in everyday practise that people have to ignore what their intelligence says. When a person falls ill, he immediately thinks of consulting a doctor or a specialist. After examination and diagnosis, medication is prescribed. People do not question the doctor's prescription, asking why a certain medicine was prescribed instead of another. No patient tells the doctor that the prescription does not make sense to him and that a sweet medicine should be prescribed instead of a bitter one. Even educated intellectuals shelve their intelligence at this juncture and rely on the intellect of the doctor.

Such should be one's approach to the injunctions of the Shari'ah. The intelligence should only be utilised as far as the Shari'ah permits. Thereafter, the laws of Allaah and His Nabi (sallallaahu-alayhi-wa-sallam) should be accepted without objection. It is regrettable that today we have people who, like expert doctors, are reluctant to accept the laws of the Shari'ah.

We will now cite a few examples of derivatives from the laws of Shari'ah, which will make it clear that all Allaah's laws are replete with wisdom and that none of them contradict man's intelligence. However, understanding these is not within the scope of every person's intelligence and may well transcend the intellectual capacity of many people. It is therefore the demand of true Imaan that one accepts these injunctions without hesitation. Objecting to any of these injunctions or finding fault in them is a sure sign of weak Imaan and such objections and fault-finding often ravage one's Imaan without one realising it. May Allaah save us al from this. Aameen.

5. Tahaarat-Wudhu as a Precondition for Salaah and Tilaawah[10]

[10] Recitation of the Qur'aan.

The Shari'ah has ordained that a person should purify himself from Hadath Asghar[11] by performing wudhu even though impurities like urine, stool, vomit, etc seem to have no apparent connection with wudhu. One may think that wudhu requires washing the hands, face and feet whereas these impurities emerge from other parts of the body. Although there is great wisdom in this, the wisdom is not understood by all. It is therefore necessary for us to accept this injunction without reservation and to believe that the injunction of the Shari'ah is the truth and perfectly conforms to human nature.

Allaah says in Surah Maa'idah, "O you who believe, when you stand up to perform salaah, wash your faces, your arms till the elbows, pass wet hands over your heads and wash your feet till your ankles." {Surah 5, verse 6}

This verse of the Qur'aan describes the sequence of limbs to be washed in wudhu – first the face, then the arms, then Masah[12] and then the feet. If a person decides that he only wants to wash his face and arms without making Masah and washing the feet, his wudhu will not be valid. He will therefore be unable to perform salaah or touch the Qur'aan. Similarly, if a person performs Tayammum instead of wudhu because he is feeling cold, he will also be unable to perform salaah or touch the Qur'aan. Tayammum may only replace wudhu in exceptional circumstances such as an absence of water or when one is extremely ill, as one would learn by consulting the Ulema or books on Islaamic jurisprudence. Therefore, it will be wrong to rub one's hands in sand and regard this as Tayammum merely because one is lazy to make wudhu.

In short, one should bear in mind that one cannot employ one's intelligence in deciding how to carry out the injunctions of the Shari'ah. This is a grave crime and constitutes rebellion against Allaah Ta'aala because rebellion entails accepting Allaah's authority and then rejecting His commands.

6. Tahaarat- Making Masah Once

Every limb is washed thrice in wudhu, an act holding great merit. However, Masah is only made once. One cannot exercise one's intelligence in this matter and say that Masah should also be made thrice. We are obliged to follow the ruling of the Shari'ah as stated in the Qur'aan and the Ahadeeth, and we cannot alter anything of it.

7. Tahaarat -The Concession of Tayammum

The Shari'ah has simplified matters for us to such an extent that we are able to perform Tayammum if we need to perform salaah in the absence of water. However, human intelligence is unable to understand why Tayammum should be a substitute for wudhu because while wudhu is performed with water whilst sand, stones, etc are required for Tayammum. There seems to be no relationship between the two. In addition to this, the face, arms and feet are washed and Masah is made of the head, ears and neck in wudhu. On the other hand, Tayammum is completed by merely passing the hands over the face and arms. If any "intellectual" decides to pass his hands over his head and feet while making Tayammum, he will be regarded as a fool because the Shari'ah has not ordained this. Adding these acts to the Tayammum constitutes a crime and also contradicts sound intelligence.

8.Tahaarat -Tayammum as a Substitute for Ghusl (Bath)

If a person requires a bath either due to experiencing a wet dream or sexual intercourse, he will be allowed to perform Tayammum in the absence of water.

---

[11] **A state of "lesser impurity" usually resulting from passing wind, urine or stool, although it may result from other factors as well.**

[12] **In this case, Masah refers to passing wet hands over the head.**

The Tayammum he will perform to substitute Ghusl is the same as the Tayammum that substitutes wudhu. Although there exists such a great difference between wudhu and Ghusl, yet the method of Tayammum is the same for each. Although this seems to contradict logic, it is accepted because it is the injunction of the Shari'ah.

Hadhrat Umar (R.A) and Hadhrat Ammaar bin Yaasir (R.A) were once on a journey when they both needed to perform Ghusl. Using his intellect, Hadhrat Ammaar (R.A) came to the conclusion that passing the hands over the face and arms sufficed as Tayammum only for wudhu and not for Ghusl. He thought that Tayammum for Ghusl should entail rubbing sand over the entire body. As a result, he began to roll on the ground. The words of the hadith state, "He rolled on the ground as animals do." When they returned from the journey and reported the matter to Rasulullaah (sallallaahu-alayhi-wa-sallam), he told them that the Tayammum performed in place of wudhu was sufficient to replace Ghusl as well.

This example clearly proves that although the logic of the Sahaaba (R.A) seemed perfectly correct in this instance, it was still incorrect. The analogy made did not coincide with the law of the Shari'ah. One may refer to Vol. 1 Pg. 55 of Bukhari.

One can gauge from this incident that despite the fact that the status of the Sahaaba (R.A) is so great in Islaam, even their logic was unacceptable when the Shari'ah was concerned. May Allaah grant us all the Taufeeq to practise the injunctions of the Shari'ah without objection because the safety of our Deen and Imaan lies in this.

9. Tahaarat -The Difference in the Laws Concerning Urine and Semen

The Shari'ah regards purity as half of Imaan. A hadith of Mishkaat states, "Purity is half of Imaan." Therefore, the Shari'ah has greatly emphasised the need to remain clean and pure. The Shari'ah requires a Junubi[13] to take a bath as soon as possible because a hadith states that the angels of mercy do not enter a house in which there is a Junubi, a dog or pictures of animate objects.

Rasulullaah (sallallaahu-alayhi-wa-sallam) has also emphasized the importance of purifying oneself from urine when he said, "Keep yourselves clean from urine because punishment in the grave will generally be as a result of this (i.e. as a result of not avoiding drops of urine settling on the body or clothes)." It is therefore necessary for a Muslim to stay pure at all times and in all situations.

One will notice that the Shari'ah has specified the need for wudhu when urine emerges from the body, while the emergence of semen necessitates Ghusl. However, logic demands that both urine and semen necessitate the same procedure of attaining purity because both are impurities and both emerge from the same organ. If a person uses this analogy and performs wudhu after seminal discharge, he will never be regarded as being pure and will remain in a state of impurity.

Even though the sources of urine and semen are different and the manners in which they emerge are different, yet today's "mind-worshipper" beg to object. Hadhrat Mufti Muhammad Shafi (A.R) has stated that it is necessary that one's intellect be in conformance to the unseen just as it is necessary for one's beliefs to conform to the unseen. It is unfortunate that the "mind-worshippers" are feeble when it comes to deeds but are very forceful when it comes to objecting. It should be understood well that Imaan entails believing in the unseen. Just as we firmly believe in Allaah, the Aakhirah (Hereafter), Jannah and

---

[13] **A person in the state of Janaabah i.e. a person who is in need of Ghusl.**

Jahannam without having seen any of these, so too we should also accept the injunctions that Allaah and His Nabi (sallallaahu-alayhi-wa-sallam) have given to us without us having to make sense of these. This means that despite possessing intelligence, we need not use this intelligence to understand the injunctions of Shari'ah before accepting them. True Imaan entails accepting these injunctions without hesitation and practising accordingly.

10. Taharaat - Wudhu Breaking with Sleep

It is well understood that wudhu breaks with the emergence if urine, stool or wind from the private organ. However, it seems illogical that wudhu should also break when one falls asleep even though no wind or impurity emerges from the body. However, even though this injunction does not appeal to the intellect, it is the duty of a Muslim to accept it. Of course, wudhu will not break if one falls asleep while sitting upright (without leaning against anything) or in any posture of salaah. This law can be referred to in any book of Hadith or book of Islaamic jurisprudence. [see Shaami Vol. 1 Pg. 155]

Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "The eyes are a cover for the posterior for when a person lies down, his joints relax." [Musannaf Ibn Abi Shayba Vol. 1 Pg. 124]

Therefore, whenever a person falls asleep while lying down or while leaning against something, he will have to repeat his wudhu even though he may not have passed wind.

11. Tahaarat -Laughing Loudly in Salaah

The Shari'ah stipulates that a person's wudhu will break if he laughs so loudly during salaah that his laughter is audible to others. His salaah will also be simultaneously nullified. Exercising one's intelligence, one may think that wudhu need not break when one laughs like this in salaah because wudhu does not break when one smiles in salaah or when one laughs inaudibly. Similarly, one may be inclined to think that wudhu need not be necessary when one laughs loudly because no impurity emerges from the body when one laughs in this manner.

In response to these analogies we will says that there is certainly a reason for this injunction in the Shari'ah, but the reason cannot be understood by all. Therefore, the approach of a Muslim is to accept the injunction as it is and not to exercise his intelligence in the matter.

Hadhrat Abul Aaaliya (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) was once leading the Sahaaba (R.A) in salaah when a blind Sahaabi (R.A) arrived and fell into a well of the Masjid, causing some Sahaaba (R.A) to laugh loudly. When the salaah was completed, Rasulullaah (sallallaahu-alayhi-wa-sallam) instructed those Sahaaba (R.A) who laughed loudly that they should repeat their wudhu as well as their salaah. [Musannaf Ibn Abi Shayba Vol. 1 Pg. 345]

12.Tahaarat -Making Masah on Leather Socks

The Shari'ah has stipulated that the feet should be washed in wudhu. If any small or large part of a foot is left dry, the wudhu will not be valid. However, contrary to logic, the Shari'ah has ordained that merely passing wet hands over leather socks (i.e. making Masah) will suffice as a suitable replacement for washing the feet. Because the Arabs were accustomed to wearing leather socks, the Shari'ah permits Muslims to make Masah on leather socks instead of having to remove them to wash the feet. In addition to this, the Shari'ah has stipulated that Masah be made on the upper portion of the socks notwithstanding the fact that logic dictates that Masah be made on the bottom because more dirt is found there.

Hadhrat Ali (R.A) said, "If the understanding of Deen was dependant on man's opinion, the bottom of the sock would have been more deserving of Masah than the upper part. However, I saw Rasulullaah (sallallaahu-alayhi-wa-sallam) making Masah on the upper part of his socks." [Abu Dawood Vol. 1 Pg. 25 and At

Talkhees Vol. 1 Pg. 59]

Therefore, since man's opinion has no say in this matter of Shari'ah, Masah will be made on the upper portion of the socks. One will notice the caution that the Sahaaba (R.A) exercised in the matters of Shari'ah. They accepted the injunctions of the Shari'ah without objection even though these injunctions seemed not to conform to logic.

13. Tahaarat -The Difference between a Muqeem and a Musaafir

It is permissible for a Muqeem[14] to make Masah on leather socks for one day and one night, whereas a Musaafir[15] is permitted to make Masah for three days and nights. This injunction has been determined by narration and not by intellect. May Allaah keep us steadfast on narration and grant us the Taufeeq to follow it.

14. Tahaarat -Making Wudhu at the Time of Anger

Anger is extremely dangerous and the Ahadeeth have mentioned that it is from Shaytaan. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Anger is from Shaytaan and Shaytaan has been created from fire."

Rasulullaah (sallallaahu-alayhi-wa-sallam) says in another hadith, "A brave one is he who is able to control his anger." [Mishkaat Pg. 434]

Anger is extremely harmful to a person. It can disunite families and even cause physical and financial harm to a person. Rasulullaah (sallallaahu-alayhi-wa-sallam) has prescribed two cures for anger and both of these seem contrary to human intellect. Nevertheless, we accept both of these and believe that they are not without reason.

---

[14] **One who is not on a journey exceeding 90 km.**

[15] **Someone travelling more than 90 km.**

The first cure that Rasulullaah (sallallaahu-alayhi-wa-sallam) prescribed[16] is to make wudhu. When an angry person makes wudhu, Insha Allaah, Allaah will cool his anger. The second cure that Rasulullaah (sallallaahu-alayhi-wa-sallam) prescribed[17] is to sit if one is standing or to lie down if one is sitting.

Although neither prescription seems to have any bearing to anger, we should remember that a doctor has a reason for prescribing anything. The Ummah is ill and have to follow the instructions of the doctor without objection. The cure is then inevitable, Insha Allaah.

15. Salaat - Facing the Qibla During Salaah

Every person knows that it is Fardh to face the Qibla while performing salaah because this is Allaah's command as stated in the Qur'aan. If a person thinks that he will perform salaah in any direction because Allaah is Omnipresent, his salaah will not be valid.

It should be understood that our Shari'ah is based on narration and not on human intelligence. The Jews and Christians chose to succumb to the wishes of their intelligence and began to reduce and alter their respective religions. As a result, even though the Torah and Injeel were divine scriptures, they have been rendered unreliable and no longer remain the scriptures of worth they were revealed to be. On the other hand, the injunctions of Islaam are not even allowed to change a hair's breadth. As an injunction was revealed from Allaah Ta'aala, it remains today and will remain so until the Day of Qiyaamah even though we may not understand the reasons.

16. Salaat -The Times of Salaah

Salaah is one of the most important acts of worship that Allaah has ordained. The Ahadeeth state that salaah is a supporting pillar of Deen. Five daily salaah are Fardh (obligatory) on every Muslim male and female and their importance has been emphasised in the Qur'aan and the Ahadeeth.

---

[16] **Mishkaat Pg. 434 and Allaama Ayni's commentary of Bukhari Vol. 15 Pg. 171.**

[17] **Mishkaat Pg. 431.**

Allaah states in the Qur'aan[18], "Establish salaah for My remembrance." A hadith mentions that salaah is a hallmark of Islaam and neglecting salaah is a sign of kufr (disbelief). Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "The distinction between us (Muslims) and the hypocrites and idolaters is salaah (which we perform and they do not). Therefore, the person who neglects salaah has displayed a sign of kufr."

The Shari'ah has stipulated the five specific times for salaah. Therefore, none has the option of saying (for example) that the time after dawn is time for sleeping and therefore not logical to perform salaah. As a result, they say that they would rather perform Fajr salaah at a later time. There are obviously reasons for every salaah being performed on its stipulated time. If a person cannot understand these reasons, the fault lies with him and not with the Shari'ah. Therefore, if any person alters the time of salaah and performs salaah when he deems fit, his salaah will not be valid.

17. Salaat -The Postures of Tahreema, Qiyaam, etc

Just as the times of salaah are predetermined by the Shari'ah, the various postures of salaah have also been fixed. Therefore, when one calls out the Takbeer Tahreema when beginning salaah, both hands are raised and one does not look around. One will now cease to eat and drink, will fold one's hands and stand upright. All these actions seem illogical to a person because he cannot understand the reasons for them. However, because these are the instructions of the Shari'ah, we will accept them and carry them out accordingly. In fact, if one has to ponder carefully over these postures, one will realize what are these reasons. Understanding these reasons is not the purpose, but our object is to practise the injunctions of the Shari'ah without protest.

18. Salaat -Two Sajdahs and One Ruku

Two Sajdahs and one Ruku are Fardh in every Rakaah of salaah. If a person was to apply his intellect to the matter and deduce that one Sajdah should be made like Ruku, his salaah will not be valid. This injunction is divinely ordained and we are obliged to accept even though we may be unable to understand the reasons for making one Ruku and two Sajdahs.

19. Salaat - The Method of Performing Salaah and other Actions

If one has to reflect over every aspect of salaah, one will notice that the method of performing each of them is derived from narration. One may not stand up and sit down as one pleases, regarding this as salaah. It is necessary for a person to enact every posture of salaah as described in the narrations. One may only sit in salaah when the Shari'ah ordains sitting, otherwise one's salaah will be invalid.

Similarly, calling out the Iqaamah before salaah and performing salaah with Jamaa'ah are also factors that have their source in narration and which human intelligence may be unable to understand.

If a person questions the necessity of performing each salaah on its individual time, saying that it would be more appropriate to perform them all together, one may reply by saying that Allaah knows best the reasons for which He has spread the times of the five salaah throughout the day and night. We may add that performing the five salaah at different times makes their performance easier. If they all had to be performed at once, people would find it difficult to perform and would regard salaah as a burden. For example, if a person was to eat his three daily meals all at once, not only would it be difficult for him, but it

---

[18] **Surah TaaHaa (20), verse 14.**

would also be harmful for his health.

20. Salaat -A Menstruating Woman has to Repeat her Missed Fasts and not her Missed Salaah

Like those mentioned above, there are innumerable other injunctions pertaining to salaah which are derived from narration. They have nothing to do with man's intellect and do not rely on man's intellect as a source. However, this treatise cannot hold the details of these and it is also not necessary to discuss all of these because a few examples are sufficient for any sensible person.

It is commonly understood that a menstruating woman can neither fast, recite Qur'aan nor perform salaah because of her state of impurity. When she stops menstruating, she can resume with these acts of worship. However, she will then only need to repeat the fasts she missed and not the salaah she missed. This seems to contradict logic because salaah is regarded as being more important than fasting. However, because it is the law of the Shari'ah we will accept it without objection question.

21. Beleifs- The Heat of the World Related to the Fire of Jahannam

A famous hadith reports that the fire of Jahannam has an effect on the heat experienced in this world. Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "When the heat (of the day) becomes intense (during the afternoons), then perform your salaah during the cooler times because the intense heat emanates from the fire of Jahannam." [Bukhari Vol.1 Pg. 72]

If one ponders, it may appear that this hadith contradicts logic. It is especially the experts in astronomy, geography and philosophy who may even reject this hadith. They will say that the sun's relation to the earth affects the variation in temperatures on earth. Therefore, logic will demand that it is only this relation that determines heat and cold experienced on earth.

However, it must be borne in mind that the speaker of these Ahadeeth is none other than the most truthful of all informants, Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam). It is necessary for every Muslim to be convinced of the truth of his statement and to believe that Allaah has created some unseen causes and effects by which the solar system is affected by the fire of Jahannam, giving rise to terrestrial temperature variations. This is not difficult to believe because nothing is beyond Allaah's power. Since the most truthful Rasulullaah (sallallaahu-alayhi-wa-sallam) informed the Ummah about this unseen system of Allaah, we must all accept it without reservation. A Muslim does not have to know the wisdom and secrets behind every injunction and this is not even necessary. It is obedience and carrying out of these injunctions that are important. Of course, the Muhadditheen (commentators of the Ahadeeth) have tendered satisfactory explanations for these Ahadeeth.

22. Beliefs-The Plea of Jahannam

There is another part of the above hadith that seems incomprehensible to so-called "intellectuals". Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Jahannam pleads to Allaah saying, 'O my Rabb! Parts of me are consuming each other.' It is in response to this plea that Allaah allows Jahannam to exhale a breath during winter and another during summer. Therefore, the intense heat that you feel in summer and the intense cold that you experience during winter are the results of these breaths that Jahannam exhales during summer and winter." [Bukhari Vol. 1 Pg. 76]

In response to this, philosophical "mind-worshippers" will say that nothing can be stranger than the belief that summer and winter are the results of two breaths that Jahannam exhales to alleviate her plea for relief. They argue that it is impossible for Jahannam to act in this manner. However, because the most truthful Rasulullaah (sallallaahu-alayhi-wa-sallam) spoke these words, every Mu'min believes what he said even though it does not concur with man's logical reasoning. The Being Who could instil a soul in a clay mould to give it life and who is Able to grant the capability of speech to hands and legs without giving

them a tongue, is certainly Capable of instilling animate qualities within Jahannam. It is therefore the opinion of most Muhadditheen that the hadith is to be interpreted literally. However, a few have opined that the purport of the hadith is metaphorical.

The Statement of Haafidh Qastalaani (A.R)

Haafidh Qastalaani (A.R) writes in his famous commentary of Bukhari[19] that it is best to assume the literal meaning of the above hadith. Concerning the statement that Jahannam is responsible for the intense afternoon heat, he states that it is incorrect to assume a metaphorical meaning because we believe that the fire of Jahannam is a creation of Allaah. Furthermore, he states that the greatest reason to assume this meaning is the fact that Rasulullaah (sallallaahu-alayhi-wa-sallam) has informed us of these details and the reasons for them, and it is Waajib (compulsory) for us to accept whatever he tells us without objection – even though out intellect cannot comprehend the matter. [Vol. 2 Pg. 189]

Discussing the plea of Jahannam, Haafidh Qastalaani (A.R) writes that Jahannam literally made this plea when Allaah granted life to Jahannam. He also states that Qaadhi Ayaadh (A.R), Imaam Nawawi (A.R) and Haafidh Ibn Muneer (A.R) all support this interpretation. [Vol. 2 Pg. 191]
It is therefore evident that all of the above are literally true. In fact, they are not at all far-fetched or impossible. The safest approach for any Mu'min is to accept all of this without scrutiny and enquiry because understanding the depths of these injunctions are beyond the grasp of human intelligence.

23. Salaat- Prohibition against Performing Salaah during Three Specific Times

Taking man's conditions into account, Allaah has specified the five times of Fardh salaah. None has the option to alter any of these times of salaah as Allaah has specified them – not even Rasulullaah (sallallaahu-alayhi-wa-sallam). However, one may perform Nafl salaah during any part of the day or night with the exception of three specific times. These times are sunrise, sunset and precisely midday. The reasons for this have been mentioned in the Ahadeeth.

Rasulullaah (sallallaahu-alayhi-wa-sallam) stated, "When the sun is about to rise, refrain from performing salaah until it has risen completely because the sun rises between the horns of Shaytaan." [Allaama Ayni's commentary of Bukhari Vol. 15 Pg. 171]

The fact that Shaytaan can accommodate the sun between his horns seems to oppose logic. So too does the fact that it does not scorch him to cinders. Although some Ulema have proposed that the meaning of this hadith is allegorical, we have to believe in it despite it seeming incomprehensible. Neither is it compulsory for us to understand the reasons for this injunction, nor is it necessary. In fact, we are unable to comprehend the reasons for most.

24. Salaat-Abridging Salaah (Qasr) and the Concession of not Fasting while Travelling

[19] His commentary is titled "Irshaadus Saari fi Sharhil Bukhari".

Although many journeys undertaken nowadays are exceptionally comfortable, yet the Shari'ah allows a Musaafir (traveller) to perform Qasr salaah[20] and to miss his Fardh fasts of Ramadhaan. Those Musaafirs who wish to fast may fast, while those who do not wish to do so, need not. Of course, they will have to repeat these fasts afterwards. It is not permissible for anyone to exercise his logic in this matter by saying that Qasr is not allowed when the journey is not strenuous. The injunctions of the Shari'ah are replete with wisdom during every occasion of our lives even though we may not understand.

25. Salaat-The Shrouding and Burial of a Martyr

Islaam has specified explicit injunctions concerning the shrouding and burial of every deceased Muslim. Every Muslim is aware of these injunctions, which detail that a deceased person be shrouded in new, clean sheets. However, the Shari'ah specifies that a Shaheed (martyr) should be buried with the same clothing he died with, even though it may be covered in blood. No new shroud will be provided for him, neither will he be bathed.

It seems to contradict logic that a person who gave his life for Deen should not be given a new shroud. It seems logical that he should be given the best shroud. However, the situation has been reversed here. One should understand that the injunction of the Shari'ah assumes priority and there is certainly great wisdom in this injunction even though we may be unable to understand the wisdom. We are required to bow our heads in submission.

26. Zakaat- The Various forms of Nisaab for Zakaah

If one studies the injunctions of Zakaah, it will be noticed that they are all derived from narrations. The Shari'ah stipulates that one-fortieth (2.5%) of wealth be given in Zakaah. In addition to this, the Shari'ah details that the wealth on which Zakaah is paid should be wealth that can grow, e.g. merchandise. However, although gold and silver do not have the capacity of growth, Zakaah has to be paid on them. In fact, the Ahadeeth sound a grave warning to people who do not pay Zakaah for their gold and silver jewellery.

Rasulullaah (sallallaahu-alayhi-wa-sallam) once addressed a group of women saying, "O group of ladies! Give Sadaqah even though it is from your jewellery because women will be the majority of those in Jahannam." [Tirmidhi Vol. 1 Pg. 138]

Another hadith states that two women wearing gold bangles appeared before Rasulullaah (sallallaahu-alayhi-wa-sallam). Nabi (sallallaahu-alayhi-wa-sallam) asked them, "Did you pay Zakaah on these (bangles)?" When they replied in the negative, Rasulullaah (sallallaahu-alayhi-wa-sallam) emphasised that they should pay Zakaah for the bangles. [Ibid]

The Shari'ah has also stipulated different methods and details concerning the Zakaah on animals as well as the Zakaah on crops (called Ushar). In addition to these injunctions, Allaah's law requires that Zakaah be paid on an annual basis. All the above injunctions are derived from narrations and have to be complied with, irrespective of whether a person understands them or not. If not for emphasis, it is needless to repeat that Allaah's injunctions are not without wisdom. Our duty is to obey.

---

[20] **Abridging four Rakaah Fardh salaah to two Rakaahs.**

27. Fasting- Fasting as a Form of Worship

Fasting is an important pillar of Islaam. Fasting entails abstaining from eating, drinking and cohabitation from dawn to sunset. Although (Allaah forbid!) a person's intellect will tell him that fasting seems to be exaggeration in behavior (as some atheists have stated), men of knowledge and intelligence agree that it neither opposes the intellect nor the physical health. In fact, it perfectly suits the intellect and physical health. However, every mind cannot perceive this. Every injunction relating to fasting has also been derived from narrations and no "intellectual" can use his intelligence to alter any of these.

28. Fasting- Eating or Drinking by Mistake while Fasting

It is Haraam to eat or drink while fasting and such an act will nullify the fast. If a fasting person eats intentionally, he will have fast for sixty consecutive days as compensation (Kaffaara). However, if a person eats or drinks unintentionally, neither will his fast be nullified nor will Kaffaara be due from him. His unintentional act will be overlooked and his fast will be in order. This is the injunction of the Shari'ah even though it may not make sense to many.

29. Qurbani- Sacrificing Animals seems Irrational and Merciless

Many "educated" people and so-called Muslims claim that Qurbaani (sacrificing animals) is an irrational and merciless act. However, one only needs to ponder over the fact that everything around us is Allaah's creation and it was Allaah Who engineered the system of the universe. Qurbaani is an act of worship and a practical tribute to Hadhrat Ibraaheem (A.S). Everyone knows that Allaah is Compassionate and Merciful and that He is not an oppressor. Therefore, how can He decree an oppressive command? In fact, if one ponders deeply, one will arrive at the conclusion that Qurbaani fits in perfectly with the system of the world.

One will notice that there are thousands of fish that eat smaller fish or other marine creatures as their daily diet. Similarly, carnivorous animals in the jungles eat other animals to survive. Cats eat mice and other creatures and the same phenomenon exists in the insect and reptile world. If one observes the natural world, one's eyes will open to reality. Just as these creatures are perpetrating no injustice and no one blames them of being merciless, man is not at fault for slaughtering animals for food.

Death has to come to every animal. Therefore, if an animal loses its life in an act that Allaah terms an act of worship, so much the better is its death. If it is incorrect to say that animals are unjust, it will also be unjust to say for man's act of Qurbaani. The act of Qurbaani only seems irrational and unjust to people who are atheists or who have beliefs of an atheist.

30. Hajj

Hajj is a fundamental pillar of Islaam that is Fardh on a person once in a lifetime. The various rites of Hajj such as Tawaaf, Sa'ee, staying at Mina, Arafaat, Muzdalifa, etc have all been derived from narrations. Although there is great wisdom in all these acts, every person does not have the mental capacity to understand these rites.

31. Hajj - Hajj During the Period of Ignorance

The Hajj during the period of ignorance before advent of Nabi (S.A.W) Islaam is a classical example of an exercise in logic. In their Hajj, the Arabs during the period of ignorance also performed Tawaaf, stayed in Arafaat, Muzdalifa, etc. However, when they performed Tawaaf, they used to remove their clothes and

perform Tawaaf naked. Even the women performed Tawaaf naked. This act of theirs was based on the logical deduction that it is improper to perform Tawaaf in the same clothes that they commit sins with. They also assumed that Allaah would forgive their sins if they performed Tawaaf in this manner and purge them of these. Some reports mention that they even trampled on these clothes.

Although these acts seem logical and appealing to the mind, the Shari'ah has no regard for them. After the Muslims conquered Makkah and Hajj was made Fardh in the 9th year after the Hijrah, Rasulullaah (sallallaahu-alayhi-wa-sallam) sent Hadhrat Abu Bakr (R.A) and Hadhrat Ali (R.A) with approximately 355 Sahaaba (R.A) to Makkah for Hajj. They were sent to demonstrate the Islaamic Hajj and to announce that from the following year no kaafir and no naked person should ever make Tawaaf again. This proclamation was made during the entire Hajj season and it was in the next year the 10th year after the Hijrah that Rasulullaah (sallallaahu-alayhi-wa-sallam) himself performed Hajj (called the Hajjatul Widaa) with a large group of Sahaaba (R.A).[21]

It is stated in Muslim (Vol. 2 Pg. 376), "Understand that according to the code of the Ahlus Sunnah wal Jamaa'ah, reward and punishment is not determined by man's intelligence, but by narration."

A Final Word

From what has been discussed thus far, every Muslim has received sufficient guidance to understand the fact that our Deen is based on narrations and the injunctions of the Shari'ah should be accepted without objection and without the need to apply one's intelligence. It has also been established that it is not permissible for any person to object on an injunction of the Shari'ah. In fact, it is Haraam to comment on any aspect of Deen basing one's argument on human intelligence. This applies equally to an Aalim and an ignorant person when there is no reliable narration to support an argument. It is for this reason that even a person who is an Aalim and not a Mufti should be cautious when commenting on a question of Deen. It is best if he does not commit himself at all. Needless to say, he is at liberty to comment on any question that is commonly understood.

The question of Deeni issues is an important one and one and all should acknowledge this well. There have been great philosophers and intellectuals who have wandered astray by relying on their intelligence. May Allaah protect all Muslims from this plight. May Allaah grant us all the Taufeeq to refer to our Muftis and Ulema in all matters of Deen, to accept the injunctions of the Shari'ah without reservation and to practice upon them in totality even though they may not appeal to our intellect. This is true Imaan.

A Gist of the Discussion

1. The basis of our Deen and Shari'ah is narration and not human intellect, even though many injunctions do not appeal to the mind.
2. Human intelligence aids in the understanding of Shari'ah's injunctions. It is a means to understanding the Shari'ah and not the judge of the Shari'ah.
3. Human intelligence is restricted. Neither is it necessary to understand everything nor does man's intellect have the ability to understand everything.
4. Even the philosophers and great intellectuals have admitted that human intellect cannot be used as the basis to judge matters of the Shari'ah.
5. There have been great philosophers and intellectuals who have wandered astray by relying on their intelligence.
6. Accepting the injunctions of the Shari'ah without objection and reservation is a sign of true Imaan.
7. It is extremely dangerous to object to matters of the Shari'ah basing one's arguments solely on one's intellect. In fact, such arguments can be a cause of robbing one of one's Imaan.
8. It is not permissible for any person to pass a Fatwa.

---

[21] **Fithul Mulhim Vol.6 Pg. 565 and Tirmidhi Vol. 1 Pg. 175**

9. It is an act of gross ignorance to practise only what appeals to one's intelligence and to object to or ignore those injunctions of Deen that do not seem rational.
10. The injunctions of the Shari'ah do conform to logic and are replete with wisdom. However, everyone does not have the capacity to understand these.
11. All the injunctions pertaining to the Aakhirah (Hereafter) are based on narrations and one would be a fool to apply one's intelligence to understanding these.
12. Every Muslim should refer to the Ulema in all mundane and religious matters because this is best for the safety of one's Imaan.

The ability to practise comes only from Allaah and from Him only can anyone expect help. May His choicest mercy and blessings be on the best of His creation Hadhrat Muhammad (sallallaahu-alayhi-wa-sallam), his family and all his companions.

Sayed Abdul Jaleel (Mufti)
Servant of Hadith
Madrasah Ta'leemul Islaam
Isipingo Beach
25 June 2000